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G U I D E

TO

CHRISTIAN PERFECTION.

For the Guide to Christian Perfection.

[BROTHER KING, — I take the liberty to send a few further extracts for the GUIDE, from Arndt's True Christianity; a work, when it was first published some centuries ago, of great celebrity; and which seems to me to be everywhere favorable to the doctrine of evangelical holiness. U.]

RULES TO AID IN LEADING A HOLY LIFE.

FROM ARNDT.

I.

In all thou thinkest and doest, be careful to preserve the *purity of thy heart*. Set a watch over it, lest thou be defiled with proud thoughts, words, or actions; with wrath, or other such works of the flesh or of the devil. Sin opens the door to the devil, and shuts the heart against God.

II.

Study and strive to maintain the Christian liberty of thy soul, and do not suffer thyself to be enslaved, or brought into bondage, by any *inordinate* love of the creature, or of the things of this world, whose lord and master thou oughtest to be. Consider the dignity of thy soul, which certainly is of more noble descent than this present perishing world. Why shouldest thou degrade it so far, as to subject it to the frail, base, and frivolous things of this life?

III.

Beware of the care and *sorrow of this world*, because it worketh death. — As worldly sorrow begetteth death, so godly sorrow begetteth life, and lays up immortal treasure! *Worldly* sorrow springs from avarice and envy; from

excessive care ; from unbelief and impatience, and other temporal views and considerations. *Godly* sorrow proceeds from meditation on thy sins, and those eternal punishments which accompany them. This sorrow produces many salutary effects in a penitent soul, and “worketh repentance to salvation, not to be repented of,” (2 Cor. vii. 10,) being attended with spiritual joy, and solid peace or tranquillity of mind.

IV.

If thou canst not bear thy cross with such joy and cheerfulness as many of the saints, and as indeed becomes a Christian, yet take it at least with patience and humility, and acquiesce calmly in the divine will and providence. For truly, the will of God is always good, nor does it intend anything but thy benefit and salvation. Whatsoever, therefore, God shall be pleased to appoint thee in His wisdom, do thou gratefully accept it, — and be either joyful or sorrowful, poor or rich, high or low, vile or excellent, as He thinks fit. Let this always be in thy mind: “Thus it seemeth good unto God, and so it must needs be expedient and useful for me also. *His will, not mine, be done.*”

V.

Whenever the Lord visits thy soul with heavenly joy, accept the same with gratitude and humility ; and when he is pleased to withdraw the comfortable light of his presence, then consider that the mortification of the flesh must needs be of greater profit to thee, than exalted joy in the Spirit. Through much spiritual joy, many fall into spiritual pride. But whatever causes mortification and sorrow, is far more useful in subduing the flesh, than that which is delightful and pleasing to nature. The Lord best knows whom to lead in a pleasant and agreeable path ; and who are to be brought through an unpleasant, stony and difficult way. Always esteem it best to arrive at thy journey's end by that way which divine Wisdom has chosen for thee, however different it may be from thine own choice.

VI.

Make an offering to God of *all thou hast and undertakest*. If thou canst not bring offerings of a high and exalted devotion of prayer, of thanksgiving, and of other similar acts of religion, offer at least what thou hast, with a good will and a fervent desire. *Wish*, at least, that it may prove acceptable unto the Lord ; for to have such a desire, or to be willing to have it, is no contemptible offering, but is very agreeable to the kindness of God. In what measure thou desirest to offer up thy devotion, thy prayer and praise, in that measure God accepts the same.

VII.

If thy sins and manifold frailties (as they should do,) make thee sad, yet let them not lead thee to despair. If they be many in number, think there

is yet more mercy with Christ, and "plenteous redemption" with him. If thy imperfections be ever so great, remember that Christ's merits are yet greater, and say with the royal penitent:—"Have mercy upon me, O Lord, according to the multitude of thy tender mercies." Ps. li. 1.

VIII.

Let not injuries, reproaches, and revilings, provoke thee at any time to wrath, indignation, or revenge; but rather *take them as so many trials of thy heart*, and of the inward state of thy soul. Hereby God designs to *prove* thee, that it may appear what is hidden within thee, and whether meekness and humility, or wrath and pride sway thy mind. For "that which lies concealed in a man is stirred up and made manifest by reproaches and provocations." If, therefore, thy heart be endued with meekness and lowliness, thou wilt easily bear contempts and injuries; nay, accept them as so many paternal chastisements designed for the good of thy soul.

IX.

Study to overcome and to pacify thine enemies in the most effectual manner. This is best done by bestowing upon them tokens of love and kindness. No man will ever be reconciled by wrath, or revenge, or returning evil for evil. For victory consists in virtue, not in vice. And as one devil does not drive out another, so it cannot be expected that one evil should be subdued by another, or that revenge should be extinguished by affronts and provocations.

X.

When thou observest that God has adorned thy neighbor with gifts above thee, take heed not to envy him on that account; but rather rejoice and give thanks to God for the same. Consider that since all true believers make up together but *one* body, it must needs follow, that the beauty of every member is communicated to the whole body, and to every member thereof. On the contrary, when thou perceivest any misery in thy neighbor, lament over it as if it were thine own; considering that the condition of all men is equally subject to evil, and that misery and affliction are entailed on mankind. Christ hath also set thee here an example.

XI.

As for *love* and *hatred*, in relation to thy neighbor, take the following directions: It is but fit thou shouldst hate his vices and crimes as the very works of the devil; but then beware of hating the person whilst thou abhorrest his sin. On the contrary, it is thy duty to bewail the hard lot of thy neighbor, who, being carried away by so many irregular passions, enjoys no solid rest in his soul. Offer up his cause to God, and pray for him, as Christ did for his enemies, when he was nailed to the cross.

XII.

Consider all men frail and imperfect, but none, independently of the grace of God, more frail and imperfect than thyself; for before God, all men, in their natural capacity, stand equally guilty, and there is no difference. We have all sinned, and have thereby been deprived of the image of God, and of all the glory which attended it. How great a sinner, therefore, thy neighbor may be, never fondly persuade thyself, that thou art naturally better before God. Remember this warning of the Apostle: "Let him that thinketh he standeth, take heed lest he fall." 1 Cor. x. 12. *He, that maketh himself the lowest of all men, is in the fairest way of being preserved, by the grace of God, unto salvation.*

XIII.

Consider that true illumination is always accompanied with a contempt of the things of the world. As the children of the world have their inheritance here upon earth, so the children of God have theirs laid up above in heaven. The treasures, which the children of this world have chiefly at heart, are temporal honors, perishing riches, earthly splendor and beauty. But the treasures of the children of God, bequeathed them by their Redeemer for their lot in this world, are nothing but poverty and contempt, persecution and reproach, the cross and death, trouble and sorrow. Thus did Moses prefer the reproach of a despised Christ before the treasures of Egypt, and the affliction of the people of God before the pleasures of sin. Heb. xi. 25.

XIV.

Remember, that by the name of a Christian written in heaven is intimated that solid practical knowledge of Christ which is *grounded in faith*, and by which we are *transplanted into Christ*. From this knowledge flow all the living virtues, which the Lord will praise in the great day of retribution. He will then also bring to light all those treasures which we have laid up in heaven, together with all such works as have been wrought in God.

When earthly things engross a minister's attention, he will think more of this world than of the next, and his preaching will savor more of the casket than the jewels. If he is not a spiritual man himself, he has no reason to suppose that God will bless him with a spiritual people.—*R. Hill.*

ENCOURAGEMENT.—The feeblest desire and attempt to seek the Lord, is the Spirit's rising beam in the heart,—"a day of small things not to be despised."—*Bridges.*

For the Guide to Christian Perfection.

CORRESPONDENCE OF MRS. R. B.

BROTHER KING, — It is with pleasure I forward you another communication from my Sister R. B., believing it may subserve that cause to which your work is devoted. By publishing it you will oblige a subscriber.

BELoved SISTER, — Your request, that I would write you a more particular account of the way in which God was pleased to lead me to the discovery of the riches of His grace in Christ Jesus, has not been forgotten. My principal reason for deferring it, has been, lest I should seem to arrogate something peculiar to myself. Yet I know, dear sister, that you will not so understand me. Indeed, if there has been anything peculiar in my case, it has been a peculiar amount of hardness of heart, and unbelief, which has resisted the grace of God.

It was in the spring of 1836, that I first indulged a hope in the pardoning mercy of God. For more than a year my mind had been laboring under deep conviction, yet contending till the last moment with that gracious influence which was drawing me towards my Savior. Notwithstanding all my waywardness, the Holy Spirit had been gradually discovering to me the glory and excellency of the divine character, until God's perfect equity, his unchanging goodness, and above all his love in Christ Jesus, presenting themselves in contrast with my vileness, had rendered my sin and guilt an insupportable burden. In vain did I look at the various ways in which my mind had been hitherto seeking help; their efficiency had all vanished. Refuge failed me. Nothing lay between me and everlasting death, save the mere mercy of God. I was distinctly conscious of casting myself on him as my only hope. I saw clearly that it would be perfectly just in him to cast me off for ever; that I could never redeem the soul I had destroyed, nor atone for one of the least of my sins; but that, if ever I was saved, it must be by the free, sovereign grace of God. Long had I admitted this sentiment in theory, yet never till this moment had I known the meaning of GRACE. A new idea had taken possession of my soul, and I sought in vain for a new term by which to express it. But still it was grace; and, whatever epithets I might add to it, I could express no more than the gospel had always expressed, of the way of salvation through Christ.

But O, in what a glorious light did the gospel now burst upon

my view ; so adapted to man's necessities, — so simple, and yet so glorious, — so worthy of its Author. It seemed to melt my whole soul in love and gratitude and praise. My happiness did not arise from any change which I supposed wrought in me, or in my relations to God, for it was not until some time after, that I discovered any such change to have been wrought. But it was what I saw in God, and especially in his way of salvation through Christ, which filled my heart with rapture and my lips with praise. My whole soul rejoiced that the entire universe was under the government of such a Being, and wherever I turned my eyes, the whole earth seemed full of his glory. For several weeks I was conscious of no other feeling than that of love to God, and desire to spend and be spent in his service.

I knew very little, however, of the nature of true religion, or of the way by which the soul draws life and strength from Christ. The consequence was, that, struggling against temptation in my own strength, I was soon overcome, and my mind brought into darkness. For many years I lived for the most part in a state of bondage to sin ; earnestly desiring deliverance, yet knowing not where to find it ; vainly resolving, striving, and praying against it, yet continually conscious that the world divided my heart with God. True, I could go to a throne of grace, and there pour out my complaint, confess my wanderings, and renewedly throw myself on the sovereign grace of God. This was my first, and this my only hope, that salvation was of God alone. I should have given up at once, had any thing depended on me ; but I could not despair, while Jesus lived to dispense a salvation founded alone on free, unmerited grace. Sometimes I would for a season feed in green pastures, beside the still waters, but oftener I was constrained to inquire —

“Where is the blessedness I knew,
When first I saw the Lord?”

In the early part of 1842, I heard Elder Knapp preach several times in Boston. His discourses led me to think more than ever before of my own responsibility, and convinced me that my slow progress in the divine life had resulted wholly from want of effort on my part. I returned home, fully determined to exert my utmost powers to lead a godly life. But alas, the more I strove the more I sinned and stumbled, and the deeper and more awful appeared the depravity of my heart. I now began seriously to question whether this was the new heart which God had promised to believers. The foundation of my hope underwent a thorough

examination. I took the Bible anew, as the word which must judge me at the last day ; and sought to learn of Christ and his apostles, what it was to be a Christian. The more I studied upon this point, the more thoroughly did I become convinced that it was no small thing to be a disciple of Jesus. A high standard of Christian character was before me, but how should I attain to it?

While searching to know what provision God had made to enable his people to meet his requirements, the gospel opened before me as a glorious plan of sanctification. So new and precious did its promises and provisions appear, that it almost seemed like a new gospel. I saw in it all that I had ever desired or wished for. It was truly the pearl of great price. But how should I come into possession of it ! Its blessings, I saw clearly, were all promised to faith ; yet for a long time I sought to attain them by works. My proud heart wanted to do something towards its restoration. Still my confidence in God was daily increasing, as I saw more and more of the wonders of his love toward us. I felt that he was worthy of our unmingled confidence, and that no sin could be equal to that of unbelief.

One day I had been reflecting on the 11th of Hebrews, and while considering the various examples of faith, as there recorded, my mind rested on that of Gideon. I thought of his fleece twice tried, and of his listening to the dream of the Midianite, till it really seemed to me that, under the same circumstances, I should have had more faith in God,—that to me the command of God would have been enough without any such tests. What, thought I, had he to lose, supposing God had not sustained him ? Could he die in a better cause than while executing the commands of Jehovah ? Amid such thoughts as these, I again retired to my chamber to wrestle with God for a heart to love him with all my soul. Of this one blessing it seemed to me I could not be denied. I saw that God was so worthy of the love and service of every rational creature, that I longed, with a desire I can never express, that in all things I might live to his glory. The passage, “Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God,” came with peculiar force to my mind. I began to plead with God for such a disposition, when it seemed forced upon me as a command, with an authority I had never before felt. Here, thought I, is a command, as obligatory, and as much directed to me, as was the command to go against the Midianites on Gideon. But this is wholly beyond my power. So was that beyond his. I have tried a thousand times to obey this, yet always failed. Then has God commanded an impossi-

bility? I saw that it was awful impiety to refuse to do what God had commanded, however seemingly impossible; yet I feared to undertake. At this moment my reasoning respecting Gideon came home to me with power: What had I to lose? Suppose I should not succeed, would there be any harm in making the attempt? I dared not decline; yet O, my weakness! With what feelings did I leave my chamber, as I saw on the one hand the justness and excellency of the command, and felt that nothing was so desirable as to obey it—yet, on the other hand, I had reduced myself by a course of sin into a state of guilt and impotency, which made me weaker than a bruised reed. Still my constant prayer was for grace to enable me to obey this precept. No special duty was before me, nothing but the common avocations of my-family. But as I went from one thing to another, the question still was, Will this be for the glory of God? Of some things I felt constrained to say, Yes; of others, I was doubtful; while a third class I thought could not possibly glorify my heavenly Father. And would I not have done these yesterday, thought I, without any compunctions of conscience? Yes, because I thought them trifles, without any particular moral character. As to those things respecting which I was in doubt, I could but ask myself, how I could be so ignorant of the moral character of actions which I was in the daily habit of doing. This question brought with it the astounding fact that I had never really made it my business to do all I did to God's glory. My soul sank in abasement before God at this discovery, and I longed for an opportunity to retire again to my chamber. Three distinct errands urged me to a throne of grace. First, to thank God for having enabled me thus far to keep before my mind a desire to promote his glory. Secondly, to ask for wisdom respecting those things of which I was in doubt; and, thirdly, to confess my awful guilt for never having made his glory the one object of my life.

Never shall I forget that season of prayer. My soul seemed to melt before God. I felt that I was indeed nothing; that he was all in all. Yet there was a sweet consciousness that what I wanted accomplished in my soul was the very object most dear to my heavenly Father. And, though all weakness, yet I felt to lean on him to mould and fashion me into his own image; I felt to choose him as my only portion. Everything else looked like dross, as less than nothing, and vanity. I felt, too, to take him as my king, to rule in, and reign over me for ever. As I looked back, it seemed to me I had all my days been serving self; now

I could say in truth, Whom have I in heaven but thee, and there is none upon earth that I desire beside thee. The Lord is my Shepherd, I shall not want. My whole soul went out after God, and delighted itself in him with joy unspeakable and full of glory. Yet, like a little child, I could repose on his arm of infinite love with a peace which truly passed all understanding. Never before had I known such a heaven on earth.

I saw nothing in my feelings, however, but what I had long believed to be the inheritance of God's children. Nothing but what I might hope to enjoy henceforth and for ever. Yet when I conversed of these things with others, they began to warn me against the heresy of Oberlin. I knew very little of the sentiments of that Institution, yet supposed them far as possible from my own. A friend put into my hands Dr. Wood's reply to President Mahan, with the request that I would read it. I felt no relish for controversy; but wishing to avoid heresy of every kind, and to know the simple truth, I read the book. Its effect was to remove my prejudice against Oberlin, and awaken a desire to see some of their writings. From that time I have been a regular reader of the Oberlin Evangelist, and also of the Guide to Christian Perfection. With most that I have there read, my mind has sweetly sympathized. I love the doctrine of holiness. I believe that the blood of Jesus cleanseth from all sin, and that there is a power in the Cross to make the believer, even in the present life, more than conqueror over every foe. I long to see the blessed doctrine of sanctification by faith spread throughout the world. Then indeed would the tabernacle of God be with men, and he would dwell on the earth.

Pray for me, dear sister, that the Lord may purify and cleanse me from all iniquity, that my heart may ever be a meet residence for the indwelling of his Spirit.

Yours in love.

August, 1845.

R. B.

REMARKS ON THE LIFE OF CATHARINE ADORNA.

You wish me, dear sister, to give you my views of the life of Madame Adorna the little work you so kindly sent me. I have read it again and again, with increased pleasure and profit; but my mind is so invariably drawn away by the delightful topics on which it treats, that I find myself incapable of criticising. I will merely speak of one point of contrast between this and ordinary memoirs, which has forcibly impressed my own mind.

In common biography there is generally so much indefiniteness as to the source of a believer's joys and sorrows, so little by which we can get hold of the true ground of his spiritual life, that we are apt to view him too often in the light of a vessel without rudder, now steering in a right direction, and now tossed hither and thither at the mercy of the winds and waves. Ofttimes, while hoping to get something from such memoirs, to aid our own uncertain course, we are rather reconciled to our fate, if not made more easy in a course of sin. The life of Madame Adorna, on the contrary, brings us at once into the secret of all true religion, and shows us the way in which we too may enter the land of Beulah, and drink of that fountain of which if a man drink, he shall never thirst. It was what God is in himself, what he has done and is still willing to do for fallen man, which furnished the foundation of her faith, and enabled her to pursue her course steadily through the varied scenes of life. Now, what God was to her, he stands ready to be to you or me, for he is no respecter of persons. Whatever confidence in God enabled her to be and do, the same amount of confidence in him would enable us also to accomplish. So that, in reading this work, we are really learning the laws by which to govern ourselves.

If there were nothing else to prove the correctness of her sentiments, their analogy in this respect to nature, would be a strong argument in their favor. Of all the erroneous views which have been presented to mankind, either on the subject of matter or of mind, no one could be followed with any certainty of securing the desired result. But as soon as truth appears on any subject, she gives us a safe and certain passport to the desired haven. So faith, mighty faith, taking hold on the immovable and eternal throne of Jehovah, while she helps us to sunder every earthly tie, bears the soul into the sunlight of its Maker's presence, plants its feet on an eternal rock, and thus enables it to endure the tempests of life, and even brave death itself, with a heart fixed, trusting in God.

When will the Church come to practise what she has so long admitted in theory, of the potency of faith? I believe such works as that of Catharine Adorna are calculated to hasten that time. May the Lord grant his blessing upon it, is the sincere prayer of

Yours truly,

R. B.

August, 1845.

REMAINS OF DEPRAVITY AFTER REGENERATION.

(Continued.)

Preacher. Have you not felt also much of the workings of UNBELIEF? After the clearest and most delightful discoveries of your Redeemer's love, have you not been ready to question it? Would not something in your heart, if submitted to, cause you to discredit many of the revealed truths of God? Have you not been too apt to distrust others, placing less confidence in them than you ought; though you had not the least reason for so doing? Are you not sometimes inclined to doubt the care of divine Providence, and to fear that you will one day be forgotten of God? Have you not suffered the reasonings of evil men secretly to undermine your faith? Have you not given place to doubt and fear, from no other cause than your unbelieving reasonings? Have not your prayers been without faith? at least, have you not offered up petitions without expecting an answer? In seasons of temptation, coldness, and indifferency, have you not been more inclined to derive consolation from your past experience, than to look to the Lord as a present help in trouble? Have you not sometimes been ready to question the being or attributes of God, — the truth of the Christian dispensation, — and the reality of grace in your own heart? Have you not sometimes been more ready to hear, or give an evil report of the good land, and to turn again to spiritual Egypt, than to go forward to Canaan? Have you not sometimes been so much off your guard, that when you have seen worldly men in their pleasures and prosperity, you have felt as though their portion were better than yours?

While unbelief thus lurks in the heart, will it not produce a most plentiful crop of doubts, fears, suppositions, suspenses, unprofitable reasonings, fruitless speculations, and idle and perplexing thoughts, till the precious grace of God is well nigh choked; till peace and joy have taken their flight; and the heart is filled with *hardness*, the tongue with *complaining*, and the life with *unfruitfulness*?

Believer. This is a great truth. These evils must have exceedingly retarded my growth in grace.

P. This is the case of too many. Unbelief not only tends to hinder the progress of the soul in holiness; but it greatly dishonors God, impairs the soul's health, and prevents the Redeemer from working his mighty works among us.

B. May the Lord increase my faith ! There is great need of it ; but I am interrupting you. Go forward then in your discoveries ; that, seeing the sinfulness of sin, I may loathe and cease from it for ever.

P. My next inquiry then is, Do you not sometimes find yourself troubled with **ANGER**, and too much warmth of temper ? We should show forth our works in all that meekness which heavenly wisdom teaches ; but have not your looks been by far too severe, and your words more sharp and cutting than that wisdom allows ? Have you not hurt yourself by peevishness, by quarrelsome disputations, obstinate debates, and unkind reflections ? Have you not sometimes felt too much satisfaction in paining others ? Have you not at times been carried away by resentment ? Has there not been something like malice in your heart, toward those who have offended or deceived you ? Have not little things frequently quite discomposed you ? Has there not sometimes been something overbearing, froward, and vexatious about you ? Has not the zeal and piety of others so far provoked you as to draw unguarded and unwarrantable expressions from your lips ? Have you not warmly insisted upon your right in frivolous matters ? Have you not sometimes been guilty of an unjustifiable and sullen silence towards some that have intentionally or unintentionally grieved you ? On other occasions, have you not indulged so vindictive a temper, that you were scarcely to be spoken with ? When you have offended others, have you not been too slow to seek forgiveness ? Have you not been guilty of menacing and threatenings, when a milder mode would have been better received, and attended with happier effects ?

By these questions I do not suppose that you have been guilty of everything here brought to your view, though it is not impossible ; but my intention is, to give you an opportunity for self-examination, that in whatever instances you find you have been wrong, you may see the necessity of having more help from the Spirit of God, and a larger measure of grace communicated to you.

This warmth of temper is but too common, and is very inconsistent with the meekness and gentleness of Christ.

Whatever visits we receive from God, whatever refreshings of his grace, this anger destroys their blessed effects, and leaves us mourning and discouraged. It promotes shyness, impatience of contradiction, painful reflections, and distraction of mind. And should you remain under the power of it, you will grieve the Spirit of God, exceedingly lessen yourself in the estimation of your

pious friends and acquaintance, destroy your own peace, and thereby render yourself unable, to a great degree, either to do or to receive good.

B. What you say is too true an account of my heart; this warmth of temper has hurt both myself and others. The Lord help me to put it entirely away!

P. Another thing, which I suppose has given you trouble, is *ENVY*. It is a great thing to see others honored, and ourselves neglected, and not be hurt by it; to see others prosper, and not ourselves, and yet rejoice at it; to see others well circumstanced, and we thankful to God for our own situation. But have you not been pained when you have seen others preferred to yourself, especially if you believed they were not much better than you, if so good? Are you never pained at another's welfare? Have you not envied the wise for their wisdom; the rich for their riches; and sometimes the truly spiritual even for their religion? Envy is one of the worst of evils, and should have no place in regenerate souls. It is exceedingly opposed to the very genius and spirit of the Gospel, which is a complete system of benevolence. This disposition can never enter the abode of angels. It is an evil that must be utterly destroyed. If you think I speak too strongly concerning this, consider it was envy that moved Satan to tempt the first happy pair, by which means all the human race were involved in one common destruction: by this Joseph was sold as a slave,—Daniel cast to the lions,—Jesus given over to the Roman governor. This "bitter envy," as St. James terms it, springeth from the wisdom that is earthly, sensual, devilish, &c. From hence arise murmuring, complaining, discontent, whispering, evil surmising, unthankfulness, and selfishness. My prayer is, that you may obtain a complete deliverance from it, and an everlasting aversion to it.

Have you not also found yourself beset with *WORLDLY-MIND-EDNESS*? Have you not sometimes felt yourself too much alive to pleasure; too desirous of riches; too eager to be esteemed by worldly men; entering too much into their spirit, maxims, principles, and designs; too much afraid of losing your good name, character, and business for the cause of religion? Have you not too much dreaded persecution and its consequences? Have your views been pure in the prosecution of business? According to the Scriptures, you should labor for the supply of your own wants, the maintenance of your family, the relief of the necessitous poor, and the support of religion and the state. Have you not entered so fully into business, as to neglect prayer, reading and medita-

tion? Have you not been so expensive in dress, furniture, and various superfluities, as to be under the necessity of being a scanty instead of a liberal giver; and have you not sometimes given rather grudgingly than cheerfully? Is it not said, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap;" and have you not, in many cases, sown to the flesh where you should have sown to the Spirit? Have you not neglected, from the fear of man or some other cause, to deny yourself, take up your cross, and follow the Savior? Has not inordinate affection prevailed in some instances, avarice in others, and frequently desires inconsistent with purity? Have you not found a want of both purity of intention, and purity of affection, on many occasions?

Now, the advice given us by the Apostle is, "Love not the world, neither the things of the world;" and "Be not conformed to this world."

So far as you are alive to these things, you are proportionally hindering and destroying the life of God in your soul, and depriving yourself of many blessings. For these and such like things so distract and divert the mind from God, that it frequently becomes cold or negligent about vital religion,—exceedingly deficient in warm and affectionate praise,—loses the spirit of prayer and watchfulness,—falls into lightness and trifling,—is carried away from its rest and centre,—gets shorn of its strength,—and thus becomes a more easy prey for the lion that goeth about seeking whom he may devour.

The Lord may visit you in this state; yet his visits are likely to be transient, and your soul will advance exceedingly little in the way to heaven.

Nothing, then, is more evident, if it is required of us to perfect holiness in the fear of God, than that it is impossible for us to be entirely devoted to him, while such things cleave to us; and hence you see the necessity of obtaining a higher salvation.

B. I sincerely thank you for these remarks, and am convinced, from the consideration, merely, of remaining impurities, that it is necessary to be entirely sanctified.

Bodily infirmities, like breaks in a wall, have often become avenues through which the light of heaven has entered to the soul, and made the imprisoned inmate long for release.

For the Guide to Christian Perfection.

EXTRACT FROM A DIARY.

(CONTINUED.)

AUG. 7, 1843.—My soul rejoices evermore, pray without ceasing, and in everything give thanks. Praise the Lord, O my soul. Grace, through faith, is leading me farther and farther from the world, and self and sin, into the fathomless, shoreless ocean of Love. The cross is a pleasure, and duty a delight. I feel more the necessity of sinking deeper into God, of being more conformed to His likeness and bearing more constantly the image of the Heavenly; of walking among dying men, the very image, and breathing the very spirit of my blessed Lord. The Lord blessed me with a trial two days ago, that has brought me to be more submissive to his will. O that I may always feel as I do now, to rejoice that afflictions, disappointments, trials and temptations are found in my path. I should thank God for any fiery trial of my faith, if I could but come out, refined as silver and purified as gold.

10th, Thursday.—Last Monday evening God visited my soul in majesty and power; from that time till last evening I sailed on high. My life was in God, hid with Christ—

“Not a cloud did arise, to darken my skies,
Or hide for a moment my Lord from my eyes.”

Last evening a sadness came over me; yet all within was peace. I examined myself, retrospected the past, and on reflection was led to fear that certain thoughts too closely bordering on the ambitious, had displeased God. Though my motive was good, I needed the still, small voice, saying, Come, “this is the way, walk ye in it.” I looked in faith for the fresh application of the blood of sprinkling, and feel this morning that the stain is removed and my Savior in his beauty smiles upon me. I would remark in reference to these errors in judgment; 1st, In consequence of Adam’s transgression, our whole moral nature was defiled by sin, our mental perceptions blunted, and our physical and intellectual natures weakened and distressed. By the application of the blood of atonement, the defilement is washed away, and the moral nature, that is, the affections, desires, motives, all the moral faculties are made pure; but the beclouded intellect can no more regain its primitive brilliancy, elasticity and strength, or

our perception of right and wrong its clearness, vividness and power, than the physical frame can regain its pristine beauty and health with perfect freedom from the ills attending our earthly and fallen state. 2dly, These ignorant blunders (pardon the roughness of the term,) need the sacrificial atonement of Christ, as well as do wilful sins ; as the poet beautifully expresses it —

“Every moment, Lord, I need
The merit of thy death.”

3dly, We ought, on the discovery of such errors, to flee to the Savior, and weep on his bosom, lamenting our ignorance and pleading the merits of his death, with the full assurance that, “like as a father pitieth his children, so the Lord pitieth them that fear him,”—that he remembers us in mercy, and loves us none the less. 4thly, Where there is opportunity for deliberation before action, in a doubtful case, it is our duty earnestly and boldly to besiege a throne of grace, and, pleading the promise in James i. 5, receive the needed wisdom, and, thus directed by Omniscience, walk on in duty’s path. By neglecting this course, we remain *wilfully* ignorant, and “sin lieth at the door.”

“Lord, lest my feeble steps should slide,
Or wander from thy way,
O condescend to be my guide,
And I shall never stray.”

S.

For the Guide to Christian Perfection.

GIVING AND RECEIVING REPROOF.

The *duty* of giving reproof where it is needed, will not be questioned by the Christian. The word of God is explicit upon this point: “Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him ;” or, (margin) *that thou bear not sin for him.* Lev. xix. 17. “And have no fellowship with the unfruitful works of darkness, but rather reprove them.” Eph. v. 11. We have reason to fear that many of the professed disciples of Christ neglect this plain and most important duty of social life. And we also have grounds to fear that many of us who give and receive reproof, have not always possessed a right spirit on such occasions.

Thus by a neglect of this duty, we make ourselves partakers of other men's sins ; or by performing the duty in a wrong way, or cherishing a wrong spirit when we are the subjects of reproof, we may add fuel to that fire which burns in the heart of our neighbor, and kindle anew the destructive elements within our own breast.

In the school of Christ, with the docile, humble spirit of "a little child," we shall soon learn these two important lessons. Our text-book is clear and full ; and our Teacher is our perfect example.

In giving reproof, the selection of a fit time, and a proper occasion, and the best language, is obviously worthy of consideration and careful study.

Men are found sitting in the seat of the scorner ; and they may make themselves fools or swine. In these cases the Scriptures give us direction.

But it seems to me, that the most important element requisite in giving and receiving *holy* reproof, is a *right spirit*. It can never be said to the wholly sanctified disciple, "Ye know not what manner of spirit ye are of."

Here, for the want of a pure heart and a meek and lowly spirit, how many add sin to sin, and cause others to sin. By their *untimely* reproofs, or bitter spirit, or harsh language — by an unfeeling or too severe manner, or by sour looks, they wound the hearts of God's children, or afflict the afflicted. They make the righteous sad, whom God has not made sad.

"But this is *my* way," says one ; "I am a plain man ; I acknowledge that I am harsh, rough, &c., but *I* always speak right out." It may be *your* way, — but it is a *wrong* way, and indicates a wrong spirit. It is not the spirit of Christ. This manner and spirit is contrary to the word of God, and far from the example of all holy ones.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the *spirit of* MEEKNESS ; considering thyself, lest thou also be tempted." A spirit of kindness, tenderness, and forgiveness is enjoined upon us by the precepts and example of Christ. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." The golden rule binds us to the duty of giving and receiving reproof in this useful, happy spirit.

Would we give wise and holy reproof, we should not only have proper *feelings* ourselves, but it is evident that we should duly consider the character, temperament and circumstances of

our neighbor, as well as the nature of the fault or wrong committed. "A word fitly spoken, how good it is."—"A word fitly spoken, is like apples of gold in pictures of silver!"

The Christian, who has no selfish feelings to gratify, who is wholly consecrated to God's will, not only gives reproof when due in a lamb-like spirit, in "meekness of wisdom," but he will receive it in the same spirit, when given to himself, whether he may deserve it or not. He can say, in view of his own faults and wrongs or errors, "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head." Ps. cxli. 5. My enemy may slander my character or persecute me; but by grace I will love him and pray for him. And should my friend or brother falsely accuse me, or neglect to reprove me in season, and then from his desire to speak strongly, or from other feelings, multiply and exaggerate my faults, although I may grieve and my heart may bleed under the lash of one who should in tenderness and meekness encourage and comfort, I will give myself unto prayer, and endeavor to profit by every providence, whether joyous or afflictive, seeking in all things to please my God.

I will rely upon Him for defence and comfort, who hath said, "All things work together for good to them that love God." In the school of holy living I will hearken attentively to my great Teacher; "looking unto Jesus," my example. I will pray and study diligently to be more like Christ in all my thoughts and feelings—more like Christ in all I say and do—more like Christ in suffering and rejoicing. *Holy Spirit, help me to "follow the Lamb whithersoever he goeth."*

J. W. TRUE.

Buffalo, N. Y., Aug. 25, 1845.

PROFESSION OF SANCTIFICATION.

The following interesting account of Rev. JOHN FLETCHER's experience, is extracted from the *Life of Bramwell*.

LEEDS, Aug. 24, 1781.

That dear man of God, Mr. Fletcher, came with Miss Bosanquet (now Mrs. Fletcher,) to dine at Mr. Smith's in Park Row; and also to meet the select society. After dinner, I took an opportunity to beg he would explain an expression he once used to Miss Loxdale in a letter, namely, "That on all who are renewed

in love, God bestows the gift of prophecy." He called for the Bible — then read and sweetly explained the second chapter of the Acts; observing, to "prophecy," in the sense *he* meant, was to magnify God with the *new heart* of love and the *new tongue* of praise, as they did who on the day of pentecost were filled with the Holy Ghost! and he insisted that believers are now called to make the same confession, seeing we may all prove the same baptismal fire. He showed that the day of pentecost was only the *opening* of the dispensation of the Holy Ghost,—the great promise of the Father; and that "the latter day glory," which he believed was near at hand, should far *exceed* the first effusion of the Spirit. Therefore seeing *they* then bore witness to the grace of our Lord, so should *we*; and, like them, spread the flame of love! Then, after singing a hymn, he cried, "O, to be filled with the Holy Ghost! I want to be filled! O my friends, let us wrestle for a more abundant outpouring of the Spirit!" — To me he said, "Come, my sister, will *you* covenant with me this day, to pray for the fulness of the Spirit? Will *you* be a witness for Jesus?" I answered with flowing tears, "In the strength of Jesus I will." He cried, "Glory, glory, glory be to God! Lord, strengthen thy handmaid to keep this covenant even unto death." He then said, "My dear brethren and sisters, God is here; I feel him in this place! But I would hide my face in the dust, because I have been ashamed to declare what he hath done for me. For many years I have grieved his Spirit; but I am deeply humbled, and he has again restored my soul! — Last Wednesday evening he spoke to me by these words,— 'Reckon yourselves therefore to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.' I obeyed the voice of God: I now obey it, and tell you all, to the praise of His love, *I am freed from sin!* Yes, I rejoice to declare it, and to bear witness to the glory of his grace, that 'I am dead unto sin, and alive unto God, through Jesus Christ,' who is my Lord and King! I received this blessing four or five times before; but I lost it by not observing the order of God, who hath told us, 'With the heart man believeth unto righteousness, and with the *mouth* confession is made unto salvation.' But the enemy offered his bait under various colors, to keep me from a public declaration of what my Lord had wrought.

"When I first received this grace, Satan bade me wait awhile, till I saw more of the fruits. I resolved to do so, but I soon began to doubt of the *witness*, which before I had felt in my heart, and was in a little time sensible I had lost both. A second time,

after receiving this salvation, (with shame I confess it,) I was kept from being a witness for my Lord by the suggestion, 'Thou art a public character; the eyes of all are upon thee; and if, as before, by any means thou lose the blessing, it will be a dishonor to the doctrine of heart holiness,' &c. I held my peace, and again forfeited the gift of God! At another time, I was prevailed upon to hide it by reasoning. 'How few, even of the children of God, will receive this testimony! many of them supposing every transgression of the Adamic law is sin; and therefore if I profess myself to be free from sin, all these will give my profession the lie, because I am not free in their sense:—I am not free from ignorance, mistakes, and various infirmities. I will therefore enjoy what God has wrought in me, but I will not say I am perfect in love.' Alas! I soon found again, 'He that hideth his lord's talent, and improveth it not, from that unprofitable servant shall be taken away even that he hath.'

"Now, my brethren, you see my folly! I have confessed it in your presence, and now I resolve, before you all, to confess my Master! I will confess him to all the world. And I declare unto you, in the presence of God, the Holy Trinity, I am now 'dead indeed unto sin.' I do not say, 'I am crucified with Christ;' because some of our well-meaning brethren say, 'by *this* can only be meant a *gradual dying*;'—but I profess unto you, 'I am dead unto sin, and alive unto God.' And remember, all this is 'through Jesus Christ our Lord.' He is my Prophet, Priest, and King! my indwelling holiness! my All in All! I wait for the fulfilment of that prayer, 'That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us,—and that they may be one, even as we are one.' O for that pure baptismal flame! O for the fulness of the dispensation of the Holy Ghost! Pray, pray, pray for this. This shall make us all of one heart and of one soul. Pray for *gifts*—for the gift of *utterance*; and confess your royal Master! A man without gifts is like the king in disguise; he appears like a subject only. You are *kings and priests unto God*; put on, therefore, your robes, and wear on your garter, 'HOLINESS TO THE LORD.'"

A few days after this, I heard Mr. Fletcher preach from the same subject, which greatly encouraged and strengthened me. He invited all who felt the need of full redemption, to believe *now* for this great salvation. He observed, "As when you reckon with your creditor, or with your host; and as, when you have paid all, you reckon yourselves free, so now reckon with God. Jesus Christ hath paid all; and he hath paid for thee!—hath

purchased *thy pardon and holiness*. Therefore it is now God's command, 'Reckon thyself dead indeed upon sin,' and thou art alive unto God from this hour. O, begin, begin to reckon now. Fear not; believe, believe, believe! and continue to believe every moment—so shalt thou continue free; for it is retained, as it is received, *by faith alone*. And whosoever thou art, that perseveringly believest, it will be as a fire in thy bosom, and constrain thee to confess with thy mouth thy LORD AND KING JESUS! And in spreading the sacred flame of love, thou shalt still be saved to the uttermost."

For the Guide to Christian Perfection.

EXTRACT OF A LETTER FROM A FRIEND.

"Brother P., our minister, has just called in, on his return from Camp-meeting, and gives a blessed account of it. About *one hundred were sanctified wholly*, and a large number converted. He says he never heard clearer testimonies on holiness. The ministers were all engaged, and urged nothing short of the blessing. Br. P. also states, that he was informed by a brother on one circuit, not long since, that at one love-feast he counted *one hundred and thirty* who testified to the enjoyment of this inestimable blessing. Surely God is at work among his people, to his name be all the glory."

I think, dear brother King, that there never was a time when the lovers of holiness had more abundant reason to thank God and take courage. I have never witnessed such an absorbing interest on the glorious theme as within the few past months. Our venerable and greatly beloved father in Christ, Dr. Bangs, makes it a prominent topic in all his ministrations. It is not an unusual thing to see the altar of the large church where he stately officiates, surrounded with earnest seekers after perfect love, and however some may imagine this mode of coming out as professed seekers after purity calculated to depreciate the amount of piety in the church in the eyes of the world, it has been found by many in this city highly beneficial, and instrumental in bringing about the anticipated result. Laborers are thus being prepared for the Master's use, for the promotion of the great revival which is already beginning to burst upon us, and which we fully expect will soon break in overwhelming floods of grace.

Have I informed you of a very precious itinerating meeting which was some months ago established in this city? Its object is explicitly for the promotion of holiness in our various churches. Its plan is to encompass the city, beginning at the eldest, and continuing its monthly visitations until the youngest church is reached, and then commencing the circuit again. The

Great Head of the Church grant that it may never cease until Holiness to the Lord shall encompass within its circle every inhabitant of our city. — Several of our ministers are zealously engaged in sustaining it; the most prominent of which are Dr. Bangs, brothers Rogers and Seys, who have each received the baptism of the Holy Ghost in glorious power, and in demonstration of the Spirit urge upon the people the blessedness of full salvation.

Our Tuesday afternoon meeting is still greatly blest of the Lord. The friends of Holiness from different parts of the city, and often those of various denominations, here meet on the common ground of holiness. Jesus meets with us, and the Spirit of holiness broods over us, and most sweetly do we realize that we are one in Christ Jesus. P. P.

RECOLLECTIONS AND GATHERED FRAGMENTS OF MRS. LYDIA N. COX.

BY MRS. PHOEBE PALMER.

Of the author's performance we hardly need to express an opinion. The "WAY OF HOLINESS," and "PRESENT TO MY CHRISTIAN FRIEND," with many of her communications in the GUIDE, are known and highly appreciated. — The reader will find this work of equal interest; and it is far better than the author could make with common materials.

Mrs. Cox was truly one of the excellent of the church. Her history is not a recital of unfaithfulness and condemnation, but an example of obedience and blessedness, to teach us how to live and how to die. It is just what is needed in the church. Praise the Lord for such lights.

We extract a brief account of Mrs. C.'s experience of perfect love.

WILLIAMSBURGH, July 11, 1840.

MY DEAR SISTER P.—In compliance with your request, I will endeavor to relate a little of my experience; and although done in weakness, yet I know you will bear with me.

When about fifteen years of age, I was constrained, by the rich mercy of God, to yield to his love's resistless power, and seek an interest in the Savior, who died for *me*, and I hardly need tell you the happy result. Glory, glory to the Savior, he is not slack concerning his promises, for in the *hour* that I sought him with all my heart, he was indeed found of me. What wondrous grace! what boundless love! O, my dear sister, while I recount his mercies, I am lost in wonder, love, and praise.

Now, thought I, how careful I will be. I will never sin in any

way, for I saw that God was so holy, that sin would deprive me of his favor. And O, to lose what I then enjoyed I felt would be to lose my all.

From my childhood, I saw that which I believe the veriest sinner on earth sees, namely, the inconsistency of a person professing godliness, and not living in strict accordance with such a profession; and I often thought, if ever I become a Christian, I will be *Christ-like*. I mention this to show how much danger there is of the tender lambs being turned out of the way by the unfaithfulness of those who are older, and who ought to be guides.

O how much sooner might I have been led into these green pastures, and beside the still waters of holiness, had I kept my eye fixed on Jesus alone, instead of looking to others for an example. But praised be His holy name, he did not leave me amidst all my wanderings, but bestowed many tokens of his love. Thus I lived; at times rejoicing in a sense of his favor, and then doubting whether I was indeed his child; but the hour of my release was at hand, for I began to see it my privilege to be more devoted to the service of God, to be cleansed from all my *filthiness* and from all my *idols*. In the year 1837, I was permitted to attend a camp-meeting at Sing Sing. I determined to seek *earnestly* for full salvation,—and on the first day of the meeting, the longing desire of my heart was granted. While in a prayer meeting, the intensity of my feelings increased until I lost all concern of passing objects—and being called upon by my husband to unite in prayer, I commenced, and such an agony of soul I never before endured. I very clearly realized it to be my privilege to wash in that glorious fountain, until I was clean, and yet felt that I had not a sufficient degree of faith to claim the blessing *now*. I would say, “not *my* will, but *thine* be done,” and instantly the answer would be powerfully returned, “It is my will even *now*, your entire sanctification.” Again, I would repeat, “not my will, but *thine* be done; if I cannot receive it *now*, let it be in thine own good time”—but the same answer was returned, and you may be surprised, that after such condescension in my Heavenly Father, to show me his willingness to impart the blessing just at that moment, I closed my prayer without receiving it. But I shall ever bless the memory of that man of God, brother Farrington, who has since gone to his reward; he approached me, and encouraged me to keep looking for the blessing *now*, and while in an agony of feeling which I cannot describe, I was enabled to make an entire surrender of *soul, body and spirit* to God, devoting all my powers to his service alone—then, *then*

the blessing came, bringing with it the clear witness that the blood of Jesus cleanseth from all unrighteousness. I felt that I was sitting at the feet of Jesus, while his precious blood was flowing, and the language of my heart was, "O how it cleanses, how it purifies, how it *sanctifies*." I can never describe the unutterably sweet sensation that filled my soul,

"The sacred awe that dared not move,
With all the silent heaven of love."

I felt like adopting the language of one of old, "I charge thee, O ye daughters of Jerusalem, that ye stir not up, nor awake my love until he please." I could then sing,

This perfect love is joy, is joy complete,
I feel it mine, I feel it mine,
Its streams are holy, holy pure and sweet,
They're all divine, all divine.
It comes in floods, it fills my soul,
Like wave on wave its billows roll,
O yes, its power o'erwhelms the whole,
All is well, all is well.

It presses down, this weight, this weight of love,
In my soul, in my soul,
Now it comes streaming, streaming from above,
To my soul, to my soul.
It fills my soul, it will burst forth,
O, surely God is come to earth,
These, these are joys of heavenly birth,
All is well, all is well.

Yes, my dear sister P., all this was *mine*, by simple faith, taking God at his word, "I will sprinkle clean water upon you; from all your filthiness, and from all your idols will I cleanse you." I felt that it was even so, and I am enabled to testify from day to day, to this glorious truth, that "the blood of Jesus cleanseth me from all sin."

I often think of a remark made by Dr. P. at our meeting last winter; he said, "The language of earth is too poor to talk of the glories of heaven." I find it so, but when we become inhabitants of that glorious world, we shall be enabled to converse in the language of heaven, and then I can tell you the whole story of my salvation. * * * *

LYDIA N. COX.